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ABSTRACT

This paper advocates the potentials of "sweat lodge" rituals for adventure education programs. Historically, rituals and ceremonies have been instrumental in passing major philosophical and sociological paradigms from one generation to the next. However, there is little theory and research about how ritual and ceremony results in the transmission of, or the discovery of, new knowledge and values. A number of groups sponsored by various growth and educational movements of the 1980's have made use of the Native American sweat lodge experience. "Sweats" were offered as a socialization experience for improving group cohesiveness and interpersonal bonding. Using this ritual requires careful preprogram planning and in-depth understanding of the sweat lodge and possible ramifications. For the Native Americans, the sweat lodge was an important part of life and was used for basic bathing, socialization, evening warmth, celebration, and preparation for war, hunting, marriage, or passage into adulthood. An issue to consider regarding wide-spread use of the sweat lodge by non-natives is whether it is ethical to incorporate sacred Native American ritual and ceremony into practices for facilitating personal growth and learning. Several representative Native Americans now feel that the time has come for sharing and teaching all peoples about their traditions and the benefits of these traditions. (LP)

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THE SWEAT LODGE CEREMONY IN CHALLENGE/ADVENTURE PROGRAMMING

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The purpose of this paper is to advocate the potentials of "Sweat Lodge" rituals for contemporary challenge/adventure education programs which are concerned with personal growth, leadership training, team building, environmental awareness, and empowering participants. After a brief overview of cultural rituals and ceremony in general, with attention to applications in educational and training programs, the paper will offer some definition and historical perspective on sweat lodges and sweat lodge ceremonies. The final section of the paper will offer suggestions for utilizing a sweat lodge ceremony in the challenge education sequence.

On Ritual and Ceremony

In the past few decades, a number of sociologists, anthropologists, and other cultural analysts have suggested that a contributing factor to many of our contemporary psychological, social, and spiritual problems is the lack of significant ritual and ceremony in our society. (cf., Eliade, 1958; LaFontaine, 1972; Clark & Hindley, 1975; Moore & Myerhoff, 1977; Turner, 1969, 1982). This thesis is not supported by all anthropologists, and there is certainly very limited empirical data on the issue. However, even after a controlled observational study which led the authors to conclude that it was certainly possible for cultures to survive with relatively little attention to ritual, they also concluded:

> ...but we have no record of societies up the present that have existed without ritual, hence if they existed they did not survive! (Fried & Fried, 1980)

Historically, ritual and ceremony played an important role in the transmission of value orientations and identity awareness from the societal leaders, the elders, the shamans, the wise (and sometimes the evil), to the young and the masses. "Rites of Passage" rituals helped individuals and societies define the transition from childhood to adult status and responsibility, and to make meaning of the transition from life to death (Skinner, 1913). Ritual has been important in cultivating, enhancing and maintaining special spiritual awareness's and commitments, as offered through organized religion or through other cultural teachers. In many ways, it has been the rituals and ceremonies of societies that have passed major philosophical and sociological paradigms from one generation to the next.

In this time of recognition of the limitation and error of the dominant cultural values of the 20th

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Century (e.g., nationalism, racism, environmental and gender chauvinism, money, power, and hedonistic behaviors), many individuals are seeking new visions, new values, and alternative paradigms. It has been suggested that ritual is one way of dealing with the chaos of meaning, and that contemporary society should look to the rituals, ceremonies, and traditions of primitive cultures. In their book, *The Challenge of the Primitives,* Clarke and Hindley note:

> Western man is lost in his search for happiness, and may begin to find his way again only if he is prepared to look into the world of the primitives (Clarke & Hindley, 1975).

Ritual and ceremony have helped the people of the culture find purpose and meaning in the face of natural disaster, cross-cultural conflicts and personal feelings of isolation, alienation, and impotence. Many have noted that ritual can help individuals make sense out of nonsense and find personal meaning and personal power. "Rites of Passage" rituals and ceremonies which involve the transition from childhood to adulthood, from one stage of life to another, from one role or social position or another, and from life to death, are found in most cultures, past and present. Myerhoff (1982) has argued that rites of passage serve to "resolve social problems and perpetuate social order". Also, it has been noted that one of the purposes of ritual is to bind together the people in the culture. It can be argued, then, that when darkness permeates the individual's awareness of existential and cosmological significance, ritual can be the light that shows the way.

Ritual and ceremony may result in significant discovery, organization, reorganization, and affirmation of fundamental beliefs, values, and relationships. Ortner has argued that our society needs ritual and ceremony that will guide participants toward changes in consciousness and towards meaning in their life and their relationships. She notes:

> The re-shaping of consciousness or experience that takes place in ritual is by definition a reorganization of the **relationship** between the subject and what may for convenience be called **reality.** Ritual symbolism always operates on both elements, reorganizing (representations of) " reality," and at the same time reorganizing (representations of) self (Ortner, 1978).

The impact of ritual on individuals can be quite intense, and one prominent ritualologist, Victor Turner (1982), has suggested that we might even consider them as "meta-experience". That description seems to parallel Abraham Maslow's concept of "peak experience" (1968). Certainly, when the young Indians of the Great Plains went through the sacred ritual of **Wiwanyag Wachipi** (the Sun Dance), which sometimes involved hanging themselves from lodge poles by skewered flesh, they most probably considered it as being a "meta-experience" (c.f., Brown & Black Elk, 1953; Ewers,.1974)

Myerhoff suggests:

> There is need for a theory about the kind of experience that rites of passage in particular, and rituals in general, provide.... The failure of anthropology to deal with the experiences of ritual participants — private, subjective, psychological, conscious, and unconscious — is an enormous barrier to understanding of the subject (Myerhoff, 1982).

There is, in fact, little significant theory and research about how ritual and ceremony results in the transmission of, or the discovery of, new knowledge, new values, and new awareness. One of the problems of researching the nature and impact of ritual and ceremony has been the difficulty in converting the "knowledge" of historians and ritualists into the realm of objectivity. There is parallel to the old arguments about medicine or psychotherapy being an "art" as opposed to a "science," and thus being difficult, if not impossible, to quantify for empirical study.

Turner has noted:

> A ritual specialist, who knows how to conduct a complex sequence of rites involving many symbolic objects, may have difficulty in explaining their meaning in words. He has operational knowledge akin to a carpenter's who knows the feel of the wood, even through he is not a dendrologist, not a tree botanist (Turner, 1982).

It is also quite common for those who purportedly understand the meanings of various rituals and ceremonies to report that there is, and should be, great mystery involved. They talk of the learning being of the heart, not the head — implying that interpretations and significance are difficult to cognitize. In overviewing the Native American Indian Sweat Lodge Ceremony, Ed McGaa, Eagle Man, writes:

> While the sweat lodge itself is simple to describe, it is beyond any mortal writers ability to adequately convey the ultimate culmination of spiritual, mystical, and psychic expression of the Sweat Lodge Ceremony.....The Sweat Lodge Ceremony is impossible to describe fully. You have to experience it to truly realize it fullness and depth (McGaa, 1990).

In spite of this lack of adequate theory and research, ritualists have advocated their importance. Anthropologist Myerhoff had made suggestion that there should be development of rituals, ceremonies, and celebrations appropriate for our times. She calls for a new applied anthropology" that would help contemporary educators and group leaders develop meaningful ritual. All that is required, she argues, are small groups in process, which could even be family and extended family or friends, some symbolic resources for inspiration, and "courage" on the part of leaders and the group (Myerhoff, 1978).

With or without Myerhoff's advice, and most usually without assistance from any "applied anthropologists," many educators, counsellors and growth group facilitators have moved to incorporate ritual into their practices. In the "human potential movement" that began in the 1960s whole workshops were formulated after the rituals of Sufism and T'ai Chi Ch'uan, the ceremonies and celebrations of the !Kung of Nyae in the Kalahari, the procedures of the Tarot and the I Ching, and the "medicine wheel" and "vision quest" ceremonies of the Native Americans.

By the 1980s, many leaders/facilitators of special growth and learning groups were also recommending the importance of ritual and ceremony. In what can now be called the "men's movement," there is frequent usage of rituals that involve chanting, drumming, and dancing, special fire building celebrations, and the sweat lodge. These groups set goals for guiding males to exploration of identity, sexuality, spirituality, and creativity. One recent summarization of the movement is titled, *Tending the Fire: The Ritual Men's Group* (Liebman, 1991). Most of the contemporary writings by the leaders of the "men's movement" point up the significance of ritual, ceremony, and celebration.[1]

There had been a parallel "women's movement," which also places considerable emphasis on ritual and ceremony. One author describes her own growth journey in terms of the "Great Medicine Wheel Mandala" (Nadon, 1988). Like the men's groups, ritual is afforded by drumming, chanting, dancing, and incense. There is also focus on mythology, folklore, and creation of "spontaneous ritual," in order to guide women toward exploration of their feminine identity, the "Goddess within," their spirituality, and their potential for creativity. There is the movement called "eco-feminism," which advocates awareness of the historical connections between "woman" and Nature, and for understanding how this has led to the domination and exploitation of both (Diamond & Orenstein, 1988). A leading proponent of that orientation is Starhawk, who has suggested the importance of "sacred space" where in the woman can search, find, and become.

> Ritual can help us create boundaries. To create sacred space is an act of protection. Ritual can create a "liberated zone" of the spirit, can change an atmosphere, make a space ours (Starhawk, 1987).

The writers who have contributed to the "women's movement" speak often of the importance of ritual, ceremony, myth and symbolism.[2]

Matthew Fox, founding editor of the journal *Creation Spirituality*, travels worldwide offering special workshops designed to guide participants toward an appropriate "earth-based spirituality". One of the regular features of his journal is about "creating ritual", and Fox is an advocate of both searching for significant ritual and ceremony from past cultures, and also the creation of ritual and ceremony appropriate for our times. Most of the writings of those in this movement tend to cultivate a sensitive and meaningful "eco-consciousness" make frequent reference to the importance of ritual and ceremony.[3]

The leaders of this "movement" have also paid close attention to the wisdom, the teachings, and the ritual and ceremony of the Native Americans and have formed meaningful bonds with recent Native American writers and historians. Many years ago, in a book about Native American customs and traditions, Arthur C. Parker noted:

> When it comes to getting closer to the land in body or in spirit, there is no better teacher than the American Indian (Parker, 1927, 1975).

Very recently, in his book, *Mother Earth Spirituality*, Ed McGaa, Eagle Man, writes:

> A spiritual fire that promotes a communal commitment to a worldwide environmental understanding is needed. Native or primal ways will fuel that fire and give it great power. I call on all experienced Native American traditionalists to consider coming forward and sharing their knowledge. Come forth and teach how Mother Earth can be revered, respected, and protected (McGaa, 1990).

Eagle man had facilitated peace, sweat lodge, and Earth Day ceremonies for thousands of people over the past few years, and his book is essentially a summarization of the concepts behind and the procedures involved with a number of Native American rituals. Mother Earth Spirituality is among many sometimes controversial books on the traditions, rituals, ceremonies, and celebrations of Native Americans published since mid-century.[4]

The "challenge education movement" has roots back to the 1970s, drawing on the traditions of adventure education, outdoor education, risk recreation, new games, awareness education, and a host of other sources (Smith, et.al., 1992). Basically, the challenge/adventure model involves facilitating small groups of people through a sequence of innovative activities and exercises. The methodology has been utilized in a variety of education, counselling, rehabilitation, and therapeutic recreation programs. The challenge curriculum is flexible, and has been adapted to various goals of education and treatment. Sometimes the programs focus on individual growth and learning, with goals in improving self-concept, resolving intrapsychic conflicts, stimulating creativity, developing leadership skills, encouraging risk-taking behavior, and otherwise "empowering" the person. At other times the goals are more group related, being concerned with communication, cooperation, teamwork, group problem solving, improving interpersonal sensitivity and interaction, and building group cohesiveness.

Although the curriculum of challenge programming varies from setting to setting, and from one client population to another, there are some common characteristics. Typically, the challenge program is offered in small group format, and there is utilization of group building exercises, and group problem solving "initiative tasks". Most usually, the sequence develops to include some "high adventure" activities such as the "ropes course", climbing, caving, canoeing, etc. There is always attention to the group "processing" or "debriefing" their experiences, for it is in thinking about the experience and its impact that most is learned.

Early in the development of challenge/adventure group work, some leaders recognized the potential of ritual and ceremony. The activities, exercises, rituals and ceremonies of Native Americans were advocated for adaptation to the challenge sequence (Smith, 1979, 1980). One of the early programs of challenge/adventure offered an alternative therapeutic approach to adjudicated youth that involved a 3-4 month wagon train journey.

Early reports of outdoor adventure programs such as **Outward Bound** and **NOLS** (National Outdoor Leadership School) include ritual activities patterned after native ceremony (Miner, J. and Boldt, J., 1981). One challenge/adventure professional completed doctoral studies with a dissertation on Native American hunting practice as suggested outdoor education groups. Hunting practice is replete with ritual behavior, such as the sweat lodge and other rights of purification (Quinn, 1988).

It is apparent, then, that while there is not yet adequate theory and research on the psychological, social, and spiritual impact of ritual and ceremony, many professionals sense their value. Structured ritual, ceremony, and celebration had become an important part of the "men's movement", the "women's movement", the "earth-spirituality movement,' and the "challenge education movement.' Sometimes there have been attempts to adhere to the historically recorded procedures of various cross cultural rituals and ceremonies. Other times there have been creative adaptations of the historical procedures to better meet program goals; and sometimes groups have created their own special rituals, ceremonies, and celebrations. It seems safe to conclude that ritual and ceremony will continue to be utilized in education, training, and personal growth groups.

In a recent publication, *Ritual Theory, Ritual Practice*, Catherine Bell offers an analysis of the current attention to ritual. She suggests that recent emphasis has been on highly specialized religious and cultural usage of ritual, but has failed to recognize that there is also a long history of ritualistic practice on a day-to-day or week-to-week basis that is simply meaningful social activity (Bell, 1992). Her arguments seem to support the exploration of traditional rituals, the adaptation of those rituals, and the use of creative and spontaneous rituals and ceremonial experiences in more commonplace education and training sequences. Even through the purpose is not some grandiose transmission of,

or awakening of, spiritual and cultural consciousness, ritual may be meaningful.

Focus on the potential of the Native American sweat lodge and the sweat lodge ritual of purification provides an excellent example of Bell's thesis. As mentioned above, a number of the groups sponsored by the various growth and education "movement" of the 1980s have made use of the sweat lodge experience during program sequences. Most often, the programming goals of those facilitators were much less complex than those of the Native Americans. "Sweats" were offered as a socialization experience, with aims to improve group cohesiveness and interpersonal bonding. Facilitators have also attempted to rigidly follow the procedures as outlined by various Native American authors, but it can be argued that what was appropriate for native people be they warriors, shamans, or just plain residents of the Great Plains is hardly appropriate for contemporary group participants.

Consider, for example, the utilization of a "Sweat Lodge" in a contemporary challenge program for business executives. Education and training programs which have been called "executive challenge" exploded onto the scene in the mid-1980s. The early programs offered traditional high impact experience of adventure programs, such as the "rope course", the "pamper pole", climbing and rapelling, and the "zip line". These activities generated enthusiasm amongst participants, and more and more companies sought out such programming. More recently, in an effort to design program sequences that have greater long range impact on executives, challenge leaders have sought to create experiences that meet the goals of particular executive groups in unusual and powerful ways. Involvement in the building and sharing of a sweat lodge, with appropriate attention to ritual, may be quite helpful in achieving training program goals. It can be argued that the appropriately designed and implemented sweat lodge could have significance for many challenge education groups, by way of the intense feelings of community and connectedness engendered by participating together in a sweat lodge. Utilization of the ritual should involve careful pre-program planning. In depth understanding of the sweat lodge and the possible ramifications of the practice must be understood and reflected upon before the activity is employed. Any design and utilization of the sweat lodge should attend to the questions of both physical and psychological safety of participants. If the sweat lodge experience is to be patterned after the ceremony and ritual of the Native Americans, then there should be both cognitive and experiential understanding of those rituals. Coupling this knowledge with careful forethought, and attention to the specific goals of any particular training program, and utilizing creative adaptations, the sweat lodge has tremendous potential.

On Sweat Lodges and the Sweat Lodge Ceremony

A distinction should be made between sweat baths or sweat lodges and sacred sweat lodges. Black Elk used the word **ONIKARE** for the sweat lodge of the Oglala, and the word **INIPI** for the ceremonial rite of purification (Brown & Black Elk, 1953). Most other Native American authors and historians do not make this distinction, and often use the word **INIPI** when talking about sweat lodges, sweat baths, and the sweat lodge as a healing methodology, (Eaton, 1979 and Grinnel, 1962) as well as for the sacred ritual. **INIPI** was an elaborate sequence, often beginning with the construction of a special sweat lodge, careful selection of fire stones, firewood, herbs and symbolic ceremonial items, and then proceeding through a ritual that followed rather strict traditions. Sweat baths, sweat houses, and sweat lodges have been used in many different cultures and by many Native American tribes, without extensive ceremonialization and such complex ritual as **INIPI**.

Sweat baths or "vapor baths" have a protracted history. Virgil Vogel cites references of sweat baths as old Celtic and Teutonic practice, importance in tribes of Africa, Melanesia, New Guinea, and Polynesia, and even practiced by the Aztecs (Vogel, 1970). In the New World anthropologists such

as Speck among the Naskapi, Tanner among the Cree and Luckert among the Navajo, reported the use of the lodge in hunting rituals of purification. But it was in North America where the sweat bath procedures reached their highest development.

There are long traditions of using the sweat lodge for purposes of healing. One of the early accounts of the American Indian Culture was by a captive who spent a number of years traveling with Quapaw's and Cherokee's. A book summarizing J.D. Hunter's experience was first published in 1824, and in commenting on his captors medical practices he noted:

> The Indians commence the cure of most of their disease by an emetic, by bleeding, purging, and sweating, the last of which is by far the most common (Hunter, 1973).

It is interesting to note that the very first **Ciba Symposium**, which was to produce remarkable psychological and medical reports the following decades, was devoted to a study of 'The Indian Sweat Bath' (Krickeberg, 1939). Noted anthropologist Carleton S. Coon summarized his observations in *The Hunting Peoples*.

> another curative technique is for a person to sit in a sweat house, which works on the principle of the Finnish sauna. In simplest form this is no more than a frame of poles in which a person sits immersed in steam from water poured over hot stones. Not only does the treatment have therapeutic properties, but is also helps a person in search of supernatural power. It is in common use among many North American Indians (Coon, 1971).

More recently, Jack Weatherford, in his book, *Indian Givers*, which argues that we have underrated and ignored the contributions of American Indians, summarizes with the following lines:

> One Medical practice employed extensively by the Aztecs but abhorred by the Spanish was bathing. This included daily washing in a river, lake, stream, or pond as well as more elaborate medicinal baths. The Aztecs built **temazcalli,** steamrooms similar to ancient Roman hypocausts. These beehive-shaped structures of stone or brick were heated, and the patient rested inside while various drugs were burned in the smoke or added directly to the steam to treat the patient. Sometimes this was accompanied by body massage with various types of leaves and ointments. Apparently this practice extended over virtually all of the Americas in various forms....Virtually all Indians of North America used steambaths similar to the Aztec **temazcalli.** Groups as widely separated as the natives of California and Delaware built semi-subterranean earthen structures entered by a tunnel. The Alaskan natives built similar baths that were covered by logs, while the Creeks covered theirs with hides and mats. The Plains Indians used a more temporary structure made of branches and leaves covered in blankets (Weatherford, 1988).

There can be no doubt that sweat lodges were used extensively for healing purposes. Furthermore, sweat lodges themselves were apparently used for basic bathing, socialization, evening warmth,

celebration, and preparation for war, hunting, marriage, or passage into adulthood. Native American spokesmen and historians tell of utilizing the sweat lodge in diverse settings and for diverse reasons:

> Sweat baths were taken for purification before dancing (LaBarre, 1970).
>
> The sweat bath had prepared me for my vision seeking (Lame Deer, 1972).
>
> Of course, before any of this was done (the Ceremony of the Elk) those who were to take part were purified in the sweat lodge as always (Neihardt & Black Elk, 1932).
>
> Maybe someday there will be a purification center up in these hills. Below there mights be a camp or a medicine lodge. There could be study and teaching and fun (Rolling Thunder, in Boy, 1974).
>
> They were also used to speed the recovery of women following childbirth (Weatherford, 1988).
>
> Many of the natives in southeastern United States slept all night in the sweat lodge during the winter months and each morning upon awaking ran from the lodge to jump into the cold water of the river (Weatherford, 1988).
>
> When contemplating exposure to danger — hunting, war, contact with the supernatural as a layman, learner or chanter — the Navajo purifies himself by sweating (Reichard, 1950).
>
> Before every important undertaking, such as treating the sick, hunting, war, and travel ..... Among some tribes it belonged to puberty rites, to the elections of war chiefs, to the reception of new members into secret societies, and to the opening of important season festivals (Krickeberg, 1939).

Fools Crow spoke of the importance of socialization and friendship in the shared sweat lodge. He offered the prayer, "I thank you for my friends who are here with me to share this precious moment". Like Rolling Thunder, he also spoke of the acceptance of laughter amongst the group. Fools Crow argued that, "Laughter breaks the tension. It is a very good healer" (Mails, 1991). The building of group consciousness had been reported by many. Doug Boyd reports that after the mountain hot springs experience with Rolling Thunder, "All of us who had done this thing together seemed to remain of one mind" (Boyd, 1974).

It can be concluded, thus, that the sweat lodge was an important part of life for Native Americans. With attention to Bell's thesis, it can be argued that attention productive use could b e made of a version of the sweat lodge.

Any consideration for usage of the sweat lodge in ceremony for groups in a challenge education sequence, especially if that usage is to be patterned after the sacred ritual of INIPI, should also involve attention to a significant historical issue - even though that issue is now finding a degree of resolution. That issue can be summarized in one basic question. **Should the non-natives attempt to incorporate sacred Native American ritual and ceremony into their cultural practice for facilitating personal growth and learning?**

Historically, many Native Americans have answered that question with a resounding **"no!"** It had been argued that the rituals and ceremonies were but an integral part of the complex cosmological and metaphysical culture that was tied to the Native American Indian's ontological experience, and cannot therefore be appropriated understood and appreciated by white people. It has been pointed out that the belief systems and value orientations of Native Americans are often in oppositional polarity to those of the non-natives. It has even been suggested that the white man is the mortal enemy of the red man, and has long attempted to destroy all Native Americans and the Native American Culture. Sentiments reflect the concept that the white man had stolen the red man's land, taken away his freedom, and now he wants to steal the sacred rituals! Those sacred rituals and ceremonies are the last valuable possession of the Native Americans, and they offer the only hope for their culture to survive. In addition, based on the belief of many primitive cultures, the white people are not yet ready for the wisdom of the Great Spirit.

When Joseph Epps Brown interviewed Black Elk in the late 1940's, he noted that there was sadness in the great teacher's words. He reported that Black Elk "was lamenting the broken hoop of his nation", believing, like many, that the days of the culture were limited. He reported that Black Elk felt the "heavy burden of responsibility for the spiritual welfare of his people". It was as if Black Elk was providing information on the sacred rites and rituals of his people as a last effort to save that culture, but he feared that it was too late. In the forward to the book, it was Brown, not Black Elk, who suggested that "here too could be an important message for the larger world" (Brown & Black Elk, 1951).

Over the next twenty years things changed considerably for both natives and many others in American culture. The human potential movement was unfolding across the land, with challenge to old values and behaviors and a search for new ways of believing and being. Many people were growing to the readiness and openness that was required for learning under new psychological, social, scientific, and educational paradigms. Marilyn Ferguson was to summarize this great expansion of consciousness for thousands of people as *The Aquarian Conspiracy* (Ferguson, 1980)

While there was a significant explosion of social outrage among many natives, as reflected in the American Indian Movement (AIM), there was also a developing awareness that something was dreadfully wrong within the aboriginal culture itself (Steiner, 1968). Rising numbers of individuals immersed in the Native American Culture began to have deeper understanding of the wisdom of their own traditions. Vine Deloria, who has acted as a spokesman for some of the rebellious groups, seems to also understand the need to examine traditional ritual and custom together. He suggested that the natives need such examination and clarification as much as all the peoples of the world. He noted:

> While traditions speak of reverence for the Earth, the Indians on reservations continue to pile up junk cars and beer cans at an alarming rate (Deloria, 1973).

By 1971, when the first paperback edition of the classic book by Brown and Black Elk appeared,

both men expressed hope that passing along the wisdom of the Native Americans, as reflected in their sacred rituals, might be of value not only for Native Americans, but for all peoples of the world.

Brown wrote:

> We are now in process of intense self-examination and engaging in serious re-evaluation of the premises and orientations of our society (Brown & Black Elk, 1971).

He quoted Black Elk:

> I have wished to make this book through no other desire than to help my people in understanding the greatness and truth of our own traditions and also to help in bringing peace upon earth, not only among men, but within men and between the whole of creation (ibid.).

Brown suggested that for those looking for ways to foster the process of re-evaluation there may be significance in models for ritual and ceremony based on traditions of the Native American Indians. He suggested that Black Elk's mission to bring his people back to "the good red road" may not have failed at all - but succeeded in ways he could never have anticipated.

There was, however, still a hesitancy with regard to passing on sacred ritual and ceremony. In his book *Rolling Thunder*, Doug Boyd writes about the 1971 appearance of the great medicine man at the Menninger Foundation. He quotes Rolling Thunder:

> This is my first association in spiritual matters with white people, and that's why I was hesitant to come here. Indians out where I live sit and talk all night long about spiritual things. I want to make it very clear that I will not reveal any of the rituals or sacred ceremonies that are not supposed to be revealed. Those cannot be revealed at this time. American Indians have quite a lot of things that are secret and cannot be revealed.
>
> As long as ten years ago I could not talk to you about any spiritual things regarding the American Indians because after the conquest of this continent, those things were hidden. We go by signs of the times, and they change as we go along. The pattern of life changes, and we were shown about six years ago that the time had come when we could travel and mix with white people and we would find people in different places with good hearts and we could talk with them (Boyd, 1974).

Lame Deer was apparently involved in those same secret pow-wows in the late 1960's when leaders came to realize that the time was nearing for sharing ceremonial traditions with all peoples. He writes:

> The sacred pipes have not been shown to the people for some years now. In the summer of 1969 we Sioux medicine men

> thought that the time had come to open up these bundles. But when word got around that there were rumors of TV crews coming in, offering us money for "exclusive rights" as they called it, we changed our minds.... The day will come when we will open them again, but it must be the right day, and those who come must do so for the right reason. When the day comes, we will know it.
>
> We must try to use the pipe for mankind, which is on the road to self-destruction. We must try to get back on the red road of the pipe, the road of life. We must try to save the white man from himself (Lame Deer, 1972).

In 1979, Thomas Mails reported on the wisdom of the medicine man and tribal leader Fools Crow. Fools Crow talked of the "hollow bones" of chiefs, shamans, and other great teachers, which served to take wisdom and power "in and through".

> These ceremonies do not belong to Indians alone. They can be done by all who have the right attitude... and who are honest and sincere about their beliefs in Wakan Tanka and follow the rules (Mails, 1979).

In a second book about the teachings of Fools Crow, there was further elaboration of the concept of "hollow bones". Again, he quoted Fools Crow:

> The power and ways are given to us to be passed on to others. The power comes to us first to make us what we should be, and then flows through us and out to others (Mails, 1991).

Ed McGaa, Eagle man, recently summarized the contemporary answer to that important question about the sharing of sacred ritual and ceremony. In his book, *Mother Earth Spirituality*, Eagle Man writes of his own adventurous journey into the ceremonial world, and notes:

> A question that will be asked is why I an willing to teach non-Indians about Native American spirituality... I believe, like Fools Crow, Eagle Feather, Sun Bear, Midnight Song, Rolling Thunder, and a host of other traditional peoples, that it is time that spirituality be shared (McGaa, 1990).

So, as the 20th century nears its end, several representative Native Americans feel that the time has come for sharing and teaching all peoples about their traditions. The "Hollow bones" have passed along ideas and procedures that can help all humankind in their search for peace, harmony, and balance within, and meaningful relationship with others, the earth, and the Great Spirit. The power and the wisdom of many special rituals, such as those of the sweat lodge, may now be in the hands of all the people of the earth. With that gift comes the responsibility of using these powers wisely.

Footnotes:

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